

do not hesitate to plague their own kith and kin if they think themselves neglected. They flit freely through the air and perch on trees, mountains, and so forth, but they lodge by preference at their graves, and you are always sure of finding them there, if you wish to consult them.<sup>1</sup> That is why in the country of the Wahehe the only places of sacrifice are the graves ; temples and altars are unknown.<sup>2</sup> However, it is only the bodies of considerable persons that are buried ; the corpses of common folk are simply thrown away in the bush ;<sup>3</sup> so that the number of graves and consequently of sacrificial places is strictly limited. The spirits of the dead appear to the living most commonly in dreams to give them information or warning, but oftener to chide and torment them. So the sleeper wakes in a fright and consults a diviner, who directs him what he must do in order to appease the angry ghost. Following the directions of his spiritual adviser the man sacrifices an ox, or it may be only a sheep or a fowl, at the tomb of one of his ancestors, prays to the ghost, and having scattered a few morsels of the victim's flesh on the grave, and spat a mouthful of beer upon it, retires with his family to feast on the remainder of the carcase. Such sacrifices to the dead are offered on occasion of sickness, the lack of male heirs, a threatened war, an intended journey, in short, before any important undertaking of which the issue is doubtful; and they are accompanied by prayers for health, victory, good harvests, and so forth.<sup>4</sup> The Once more, the Bahima, a Bantu people of Ankole, in ofThVdead Central Africa, believe in a

supreme god Lugaba, who  
among the" dwells in the sky and created man  
and beast; but " this  
Bahima  
of Ankole, supreme being is not worshipped  
nor are offerings made to  
in Central him; he has no sacred place. Although  
they talk freely about  
him, and acknowledge him to be their great  
benefactor,  
they accept all his gifts as a matter of course,  
and make him  
no offering in return. . . . One must not,  
therefore, con-  
clude that the Bahima are an irreligious people  
; like most of  
the Bantu tribes their religion consists chiefly in  
dealing with  
ghosts of departed relatives, and in standing  
well with them ;

<sup>1</sup> E. Nigmann, *Die Il'akeJie*, pp. 23 <sup>3</sup> E. Nigmann, *op. cit.* p. 39.  
<sup>2</sup> E. Nigmannj *op. cit.*, p. 35. <sup>4</sup> E. Nigmann, *op. cit.* pp. 24  
35 sqq.